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# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. VII.

MAY, 1842.

No. 5.

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## CORRESPONDENCE.

### DOMESTIC.

#### NEW-HAMPSHIRE.

FROM THE REV. W. H. MOORE, MISSIONARY AT MANCHESTER.

*Manchester, March 31, 1842.*

It seems fitting that in my first report as a missionary, I should tender the thanks of my parish to the Domestic Committee for extending to it their fostering care. Without their timely aid, the effort to establish the Church in Manchester would hardly have been made. The parish of St. Michael was organized in November last, and I commenced my duties here the 21st of December following. As you may imagine, scarcely time enough has elapsed for me to speak very decidedly respecting the result of the effort we are making. The singular state society is in here, renders accuracy at present unattainable. Our town had no existence three years and a half since, and now has more than 5000 inhabitants. These having rushed in from every quarter, and strangers one to another, and the habits of many of the people, as in all new towns, are unsettled, and their plans undecided—it may take some time to correct this state of things. More favored than many of my brethren, who are engaged in the laborious endeavor to build up a new parish, we have with us a number of staunch and intelligent Episcopalians. Still, to the majority of persons, our peculiarities are strange, and this, as ever, is a bar to our extending rapidly. And indeed, I find every day something to remind me that a parish complete in all its parts, can be the fruit only of many prayers, protracted labors, and great anxiety. Since I entered on my duties we have had three services every Sunday, excepting the fifth Sunday in Lent, when I was absent at Lowell, whither I had gone to be ordained priest. We have services, besides, on other days, as

prescribed by the Church. On Saturday evening I have an adult Bible class; this, however, as also the Sunday school, is not largely attended. Our average attendance is about 85—our service being held in a hall in a third story, being doubtless a hindrance to us, and one which we shall soon try to remove. Although your missionary has endeavored to preach the truth as it is in Jesus, warning every man, and teaching every man, he has, as yet, seen but little spiritual fruit of his labors. Still, however, we pray for the outpouring of the Spirit, and we are looking for the day when there shall be found many inquiring what they must do to be saved. And we pray also, for what is the great lack of our Church—zeal, zeal for the name and cause of Christ our Lord. Until these objects are attained, the great end of all my labors will not have been accomplished.

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MICHIGAN.

FROM THE REV. F. THAYER, MISSIONARY AT NILES.

*Niles, March 1, 1842.*

I have been engaged in the regular performance of my ministerial duties since I assumed the charge of this parish. I have preached three times on Sunday with one exception, when I was unexpectedly and kindly assisted by the Rev. Mr. Selkrig, who was formerly the missionary here and organized the Church. I have followed the Sunday evening service with short lectures explanatory of the principles and usages of the Church, and have been agreeably surprised to find, that they were heard not only without prejudice, but even with interest. Thus far I have found a greater willingness to be instructed on these subjects, and readiness to co-operate with the clergyman, in whatever relates to the prosperity of the parish, than I could have expected where the Church has been established for so short a time. Under any circumstances however discouraging, I trust I may be found willing to live and die in my Master's service, for this is the highest honor and purest happiness allotted to sinners, redeemed by his precious blood; but where our labors for the good of souls are at all appreciated, we can steal a smile from care and go forward to our duty with redoubled ardor. I have catechised the children on Saturday afternoons. From the want of books it has been utterly impossible to establish a Sunday school on a permanent foundation; in May I hope that difficulty will be met. I have administered the communion once, and hereafter I shall, monthly. I deem it my duty to mention, that the ladies of the parish, my helpers in Christ Jesus, with a readiness and zeal worthy of all praise, at once provided a surplice for the use of the officiating clergyman, and have done what they could in the sphere Providence has assigned them, for having things decent and in order in the house of the Lord.

I have designed to hold weekly services in rotation in four of the beautiful villages that dot this fertile valley; but the excessive rains and badness of the roads have prevented me. Should

God grant me health and strength, I shall attempt it the present month. Some may be awakened to a sense of their moral condition, and become alive to that peace found in Christ alone, but unless the collective wisdom of the Church can devise some measures for the permanent preaching of the gospel in these towns, now in their plastic state, I fear in a short time the opportunity will be lost. They will fall a prey to the wiles of scepticism, or be split by the ever changing spirit of sectarianism, and embittered by theological rancor; and hundreds will go down to death without God and without hope. Should my brethren in the ministry, with whom I am personally and intimately acquainted, glance at this report, I pray they may think of Michigan and Indiana; they may rest assured their faculties would not rust here; they would find need for all their intellectual resources and more. No impression can be more erroneous, than that society is deficient in intelligence and improvement. There is a spirit of inquiry on all subjects, and, in many respects, there is a higher degree of mental cultivation than in longer settled towns at the East. Families, 35; communicants, 19; added, 4.

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FROM THE REV. M. HOYT, MISSIONARY AT IONIA.

*Grand Rapids, March 20, 1842.*

My missionary labors have been as follows. At this place I have officiated about 24 times: at Ionia, 13; at Grandville, 7; at Flat River twice; at the north settlement twice; two have been added to the communion at this place, and two at Ionia; baptisms, 1. With the consent and approbation of the Bishop, I leave this station April first, and shall remove to Ionia. Ionia is the county seat of Ionia county, and contains a population of about 300 souls. The county is one of the best agricultural districts in the state, and is settling very rapidly. There are a number of small villages within the county, but few of any denomination to proclaim the glad tidings of salvation. Much has already been effected in Ionia, and the prospect of establishing a flourishing Church I consider good. In a few years, with the blessing of God, I shall be able not only to establish Churches, but I trust collect together, respectable congregations, and have erected suitable places of worship, where they can worship God in the beauty of holiness.

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WISCONSIN.

FROM THE REV. WM. ADAMS, ACTING CLERK OF THE ASSOCIATED MISSION AT PRAIRIE VILLAGE.

*Prairie Village, March 31, 1842.*

Since our report of December 30, 1841, the following services have been performed. The Rev. Mr. Cadle, appointed our superior by the Bishop, has declined that station, having found an opportunity of more efficient operation in two stations westward of us; and Brother Hobart having gone, on the 1st of January,



on a three weeks' visit to the Church at Green Bay, now without a pastor, was immediately on his return commissioned by Bishop Kemper to visit the East for the purposes of the mission; and, in consequence of these arrangements, the services here enumerated, have been performed almost exclusively by the two remaining missionaries. We have therefore held services in the places below mentioned during the quarter just elapsed:—Prairie Village, 28 times; Racine, 5; Elkhorn, 9; Baxter's Prairie, 12; Sugar Creek, 5; Lisbon, 13; Rochester, 2; Fountain Run, 11; Eagle Prairie, 5; Oconomowak, 4; Milwaukie, 3; in all 97. At four of the above points lay reading has been held 39 times, the Bishop having licensed four lay readers for the purposes of the mission. We have baptized during the last quarter, 21 persons, of whom 5 were adults. There are now recorded in our books 216 baptized Church members, of whom 88 have been confirmed, and 58 are communicants. During the last quarter we have distributed 54 Prayer Books and sold 13, and have besides sent the Rev. Mr. Cadle 30 for his station at Whitewater and Jefferson. We have 158 parochial visits recorded. Within the three months elapsed, we have added a new and useful as well as catholic feature to our system of operations, in the institution of classes of adult catechumens, which we have formed at Prairie Village, Elkhorn, and Fountain Run. In these, which are fully attended, we use, as a text book, Bishop Hobart's admirable Companion to the Common Prayer, dividing it into lessons and lecturing upon the subject contained in the appointed portion. These we find very useful in spreading a knowledge of the peculiar features of the Church. Of such services we have held 14 in addition to the services above enumerated, using therein the regular evening services, and during Lent, the Litany, as most appropriate to the character of the season. Our journeys have in all amounted to 1580 miles, partly on foot, partly on horseback.

We have also lately had a visit from Bishop Kemper, who preached 11 times at eight of the above points, and at Prairie Village and Elkhorn administered the Holy Communion to 33 communicants, and confirmed 6 in each place and 1 at Fountain Run. The offerings at the two first mentioned places amounted to \$11 87½.

It will be seen by the above schedule, that we have done no small amount of missionary labor, and we cannot but believe that in this region of the country we have created an impression favorable to the Church. This we can discern as well from the number that unite in the services, as from the regularity with which they are attended now that the stimulus of novelty has gone off; and this perhaps we owe to our own punctuality; as we have permitted no weather, however severe, to prevent our attendance on our stations, however distant they may be; having several times ridden to stations upwards of 30 miles distant through snow storms, or when the cold was below zero. This known punctuality secures us congregations, no



matter how long may be the interval between one appointment and another. And perhaps, too, this system in us is favorably contrasted with the want of system in others; for by the nature of the country there are many places, which will be considerable towns, but as yet, owing to the extreme sparseness of the population, can only have periodical preaching. Itinerancy, ever spreading, gives these places the surface—semblance of religion, and, perhaps, as it covers them with foliage, would finally strike root deeper, but that it is brought in contact with another system, which mars, indeed almost destroys, the regularity so essential to itinerancy. This is the revival system, as it is called, which necessitates the presence of several ministers at the same place for several days, nay, often for weeks together. In this country no difference of doctrine prevents the union of different dissenting denominations for their purposes: and thus the itinerant often becomes a revivalist, which destroys the regularity of his circuit appointments, while the revivalist, in some measure, becomes the itinerant, inasmuch as he must give to others the same portion of time, which they have given to him; and thus parochial visiting is destroyed so the clerical supervision of the young is done away, and each system in some measure is destroying the other.

As to our private life, for our public life is best seen by the amount of duties we have done, and by the marked approbation of the bishop, we have had the daily service of the Church as often as we could, and, if we can add one or two to our number, of which there is some prospect, we shall, with God's blessing, have the weekly communion according to the practice of the primitive clergy; and surely four or five clergymen doing duty zealously and honestly, in a circuit of 30 miles diameter in perhaps the healthiest, and in future the richest part of the West, devoting themselves altogether to this object, holding service perhaps, each five or six times a week, unincumbered with families or worldly interests, all testifying to the same doctrine, principles, and practice, and making it evident to the people that it is not theirs we seek but them—surely this is an organization worth being sustained, and fitted to lay the foundation broad and deep, and fitted too, after some few years, to sustain itself and produce a native clergy. Had we, say five, the Committee would well expend its money in supporting one wholly to teach school, on condition of his using the service daily in the school; for, surely, a congregation daily is as truly a missionary work, as one twice on a Sunday. Since we have come here we have met with five or six young men, some of great promise, who would study for the ministry and support themselves if they could get a gratuitous education. The necessaries of life are easily got; at one institution here three and a half hours' labor a day pays for board. The Church sooner or later must come to a free education of all her children; and a judicious use of the monitorial system will do a great deal in the conduct of a school. But

this is a matter scarcely to be thought of yet, though we can hardly, without regret, see slipping away from our hands young men who, by all we can judge, would make a useful and zealous clergy, especially when our books united form no inconsiderable library in classics, Hebrew, and Theology.

We have every where used the service entire, even amidst men who had never been at the service of the Church, and congregations wholly void of Church people. This has been no difficult matter when we have lit upon such a congregation; and all of us I believe have met with such contingencies. We have told them that we wished to preach to them, but could not do so except some of them helped us and used the service. We invariably have found some willing, have given out prayer-books, mentioned page and column, and gone through the whole most rubrically; and we cannot but feel, that to perform the service, the congregation uniting, is a better preaching, a something more valuable than three sermons. We have found no complaint of its length, and have always had the anti-communion service, both because of the Bishop's request, as also because we must believe that to read the Law of Sinai before the people, who in the responses acknowledge its obligation on themselves, is the best preservative against the two pests of the age, Antinomianism on the one hand, and Perfectionism on the other.

We are well supplied with prayer-books, having received a donation of five hundred from Bishop White P. B. S.; for which we cannot but feel grateful to that Society, and particularly to its Treasurer, Mr. Musgrave of Philadelphia. We have also obtained 75 large prayer-books and other tracts, for which we are most grateful to the ladies of the Female P. B. S. A portion of these, as will be seen by our two reports, are in use over an extended region of the Territory. Tracts also we have had in a most munificent abundance from the N. Y. P. E. T. S., and Bibles and Testaments. And yet, alas! with the Bible and Tract we cannot give the will to read, we cannot compel perusal. We have had an interesting visit from Bishop Kemper. We believe he is satisfied with our efforts. And though in his services he wore the robes appropriated to his office, a thing before unheard of in this region, still we have heard no complaints, and we know that the dignified and impressive way in which he performed the solemn duties of the Episcopate, as well as the reverential suavity of his natural manner, have brought it close to the most careless, that the commission borne by an apostolic Bishop is not of man, neither by man, but of the Holy Ghost.

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FROM THE REV. A HUMPHREY, MISSIONARY AT BELOIT.

*Beloit, March 31, 1842.*

Services have been continued in this mission as usual on Sundays. On Good Friday we had services. One infant has been baptized. A circle of industry has been formed among the ladies, the object of which is to labor for the promotion of the interest

of the Church in this village, and on the whole I think the prospects of the Church are more encouraging now than they have heretofore been. But one thing is certain, that unless we can obtain a house of worship, its progress must be very slow ; could we obtain three or four hundred dollars in addition to what we can raise here, we could undoubtedly build a house, which would be of great advantage to us in our efforts permanently to establish the Church in this place. The difficulties attending the want of convenient houses of prayer, in this western country, are not among the least with which the missionaries have to contend.

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INDIANA.

FROM THE REV. B. HALSTED, MISSIONARY AT NEW-HARMONY.

*New-Harmony, March 31, 1842.*

Our congregation has increased but little since the last quarter, though I trust and believe that an increased attention to religion has been excited, and that several persons feel a deep personal concern in the great salvation. Through the kindness of friends of the Church in Philadelphia, we have been furnished with a Sunday school library, &c., which we expect here in a few days ; this will enable us immediately to commence a Sunday school. Hitherto I have been prevented by the state of the roads from going out into the neighboring country to officiate, but as the weather has now become tolerably good, I intend to do so as often as circumstances will admit. At the request of the Rev. Mr. Lamont I went over to Evansville early in Passion Week, and preached there on good Friday, and the evening of Easter Day, and assisted in the various services of that holy season. This I was the more glad to do, because I could not have week day services here, nor the communion on Sunday. On the Sunday before Easter I baptized two children in the presence of a large congregation, being the first public baptism ever held in the place.

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FROM THE REV. G. B. ENGLE, MISSIONARY AT MICHIGAN CITY.

*Michigan City, April 1, 1842.*

In the early part of February I received a letter from the Rt. Rev. Bishop Kemper, stating that he intended to spend Sunday, March 13, with us. At that time I much feared we would not have one candidate for confirmation. However I commenced a pastoral visitation, and truly my heart rejoiced in God my Saviour, as I found, day after day, additional evidence that the Lord was doing among us a work of grace ; that sinful mortals were becoming sensible of the necessity of pardoning mercy, and were looking to the proper source for its attainment. During the three weeks, closing with the Bishop's visit among us, 8 adults were baptized, 12 confirmed, and 13 new communicants added. One has been added since, and I have reason to hope that there are others of the congregation whose affections are becoming

more and more modified by divine influence, and who will ere long bow at the altar of the Redeemer, and seal the covenant between them and their God. Baptisms, infants 3, adults 8; confirmations 12; new communicants added 14; present number 40. Surely we have reason to be thankful that the Lord has blessed us in the increase of our number, and I trust in the increase of our devotion. The church has been open Wednesdays and Fridays during Lent, and in Passion Week, every day except Saturday; a goodly number attended these services.

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FROM THE REV. J. B. BRITTON, MISSIONARY AT NEW-ALBANY.

*New-Albany, March 31, 1842.*

The past quarter has been marked by great attention to the things of eternity, especially during the latter part of the season of Lent. A great excitement prevailed in some of the sects, and a deep and serious concern in our congregation, so that for two weeks, including Passion Week, I had services every day, and sometimes twice a day, and three times on the Lord's day. In these I was occasionally aided by the brethren from Louisville, and on two occasions by the Rt. Rev. Bishop of Kentucky. On Sunday, March 20, I baptized 11 adults. This was an occasion, you may suppose, of great interest, and was witnessed by a large congregation with deep emotion. On the Wednesday night following another was added to the fold by baptism, and I hope to have a few more before confirmation. We look for the Bishop on the 6th of April, when I hope to present a class of 20 or more for confirmation, in whom I trust the Holy Spirit has worked an abiding change. We have been indeed visited with the dew of God's blessing; old members are stimulated and new ones added, and the spirit of love dwells in our midst; for which tokens of the favor of a covenant-keeping Jehovah, his holy name be praised.

I trust that (though we are not yet entirely clear of debt, and the times hard, and the congregation poor) at the end of the year we shall go alone; and still, never have I felt so much the want of means to sustain my family.

A spirit of inquiry in reference to the claims of Episcopacy has been awakened simultaneously with the religious awakening here, and I have a great work in defending myself against sectarian attacks. I trust to maintain my ground in the spirit of meekness and fear, whilst I contend earnestly for the faith and order of the Church.

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#### ILLINOIS.

FROM THE REV. SAMUEL CHASE, MISSIONARY AT ROBIN'S NEST.

*Robins Nest, April 1, 1842.*

Until within the last three weeks I have officiated alternately at Peoria, and Farmington. The congregations were uniformly respectable in number and attentive to the services; and it was with much reluctance, as well as mental agony, that by advice of



my physicians as well as my bishop, I have since refrained from preaching. I have, however, by assistance of the Rev. Mr. Stearns, my fellow tutor, and of Dr. Southgate, a candidate for orders, kept up the services sometimes by clerical and sometimes by lay services ; but, I trust in a short time to be able to resume my regular appointments. I cannot remain idle when there is so loud a call for the ordinances of the Church all around me.

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FROM THE REV. CHAS. DRESSER, MISSIONARY AT SPRINGFIELD.

*Springfield, March 31, 1842.*

Since my last quarterly report our church has been open for divine service 36 times, and I have officiated besides in Rochester and Jacksonville, each once. On the Sunday next before Easter, the bishop unexpectedly favored us with a visit, and while here preached four times and confirmed four persons. There has been an accession of five to the number of our communicants, three by renewal, and two communing for the first time at Easter. With the return of spring our Sunday school is reviving, and I trust also increasing in efficiency.

During the quarter provision has been made by subscriptions for liquidating a debt of near four hundred dollars, which has been hanging over the parish since the erection of the [temporary] church, and about one half the subscription has been paid. A lot eligibly situated, and worth seven or eight hundred dollars, has recently been given by a member of the vestry for the use of the parish, and five hundred dollars appropriated by the same individual towards the purchase of an organ whenever we shall have a suitable place to receive one. Another member of the vestry has offered eighty acres of land for similar purposes besides a liberal subscription in money ; and good reason have we to hope, that within the next eighteen months we shall have a church completed not only adequate to our present wants, which are not large, but to the exigencies of a thriving metropolis.

It is much to be wished that other members and friends of the Church, holding unproductive property in the state, whether in the shape of town lots or lands, purchased with a view of speculation, would emulate the example of the gentlemen above referred to. At a very small sacrifice on their part, (for I presume there are few whose expectations of immediate wealth from buying and selling our untamed prairies have not been abandoned as chimerical), endowments, which would be of great value in the course of two or three generations, might be secured, and thus all the institutions of the Church needing endowment be established upon a permanent basis.

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FROM THE REV. JOHN SELLWOOD, DISTRICT MISSIONARY IN PIKE,  
HANCOCK AND ADAMS COUNTIES.

*March 31, 1842.*

In Pittsfield, Pike Co., I have officiated on two Sundays three  
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times. The last Sunday I spent there I preached only once. It was considered best not to have more than one service as the congregation would be very small in consequence of a popular Campbellite preacher being there. Our prospects here are about the same as they have been for a considerable time; they are not very encouraging: however, our people keep together, and I know that it is my duty to labor in faith and prayer, looking to God for his blessing to give success.

In Adams county I have officiated in the following places: at Fall Creek, on week day evenings twice. I had intended to have spent one Sunday there, but the day I was expected to do so, was when I was recovering from sickness. I was, however, able to go to church and conduct divine worship here. At Columbus I have preached once on a week day. At Mendon I have officiated on five Sundays, and also on the morning of Good Friday, when a respectable congregation was present; in the whole I have preached here eleven times. Our prospects here are not more favorable than they have been for a considerable season.

In Hancock county I have officiated in the following places: one Sunday I preached in Duncan, in the afternoon, and in the morning and evening at Fountain Green. At St. Mary's I spent one Sunday, and preached twice, also twice on two week day evenings. At Camp Creek I spent two Sundays, and preached four times. At Carthage I have preached on week days six times, I also spent one Sunday there and preached once. I should have preached more than once on that day, but other denominations had the use of the same place (the court-house) for divine worship. I have had large and attentive congregations. A considerable portion of the citizens of Carthage, although not calling themselves Episcopalians, appear to be desirous that I should officiate there steadily a part of my time; and, in order to have a suitable place for holding divine worship in, they are making an effort to raise a sufficient sum of money to purchase an unfinished brick building, which was erected some two years ago and intended for a congregational meeting-house. It is situated near the public square, and cost about a thousand dollars. There is some four hundred dollars debt on it, and the Congregationalists are unable to pay it, and it is offered for sale to us for four hundred and fifty dollars. The greater part of this sum has been subscribed, but we need some aid from abroad. If we could obtain some four hundred dollars, that sum would be sufficient to fit up the interior of the building and pay off the balance of the sum required for the purchase of it. A great and effectual door appears to be open here, and if we do not now enter, in all probability we shall not have such a favorable opportunity again for many years. To beg I am rather ashamed, but I am compelled to do so; and I think the circumstances of the case justify my appeal for help to those who love our Zion, and are able to contribute to the support of the cause. I have been engaged in the work of the ministry between four and five

years, all of which I have spent as a missionary in this state. The Lord has in some degree blessed my labors; to him be the praise for what has been accomplished. With respect to externals I have had two churches erected for me, one at Quincy and one at Mendon, and now I feel it my duty to ask aid, through the Spirit of Missions, of Churchmen who possess the ability, to render it. Will they not permit me to be the humble instrument, in the hands of God, of having a third church consecrated to the worship of Almighty God, according to those forms which we so highly esteem? Should any feel disposed to render help they should do it immediately. Hancock is the county in which the Mormons are congregating, and this county forms a part of my district. Camp Creek, one of the places where I preach, is only twelve miles from Nauvoo, their head-quarters. Carthage is the county seat. Will not Churchmen, therefore, help a missionary in the West who is laboring in the midst of Mormonism (to speak of nothing else) to extend the Redeemer's kingdom by planting the Church in various places?

Two communicants have been added during the quarter, one at Columbus and one at Mendon, and both admitted to the communion for the first time. Collected for Domestic Missions at Pittsfield, 50 cents; at Mendon, \$3 50; and at Carthage, 62½—total, \$4 62½.

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MISSOURI.

FROM THE REV. WM. HOMMANN, MISSIONARY AT JEFFERSON CITY.

*Jefferson City, April 1, 1842.*

I have but little to say except that I have been as usual engaged in the discharge of my duties with encouraging indications that my labors have not been entirely in vain. My public services have been fewer than usual owing to sickness, and affliction in my family; this added to other causes has entirely prevented my district appointments. Among the deaths within our limits during the last quarter was one of special interest to us from the circumstances connected with the case; it was that of a lady whom it was my duty and privilege as a minister of Christ, to visit, from time to time, through a protracted pulmonary affection. The greater part of her life had been passed, so far as I could learn, in indifference to religion, and having been educated in the Society of Friends, her views of religious truth were vague and indefinite. It was my endeavor faithfully to instruct her in the blessed truths of salvation, as revealed in the divine word and explained in the book of Common Prayer; and it was my exalted privilege to have satisfactory evidence that she cordially embraced the truth as it is in Jesus, being brought to rejoice in the pardon of sin and justification through the perfect righteousness of Christ. She leaned by faith upon the Rock of ages. This, I firmly believe, was her only hope. At her request I administered to her the sacrament of Holy Baptism. It was her desire and intention to have received the Holy Communion, but, by reason of her declining strength, and



the peculiar form her sufferings assumed, it was deemed inexpedient.

We have also been called to mourn over another death within our fold, in the case of a highly esteemed gentleman in the vicinity of the town, who had recently united with the communion of Grace Church. He was a man of sterling worth, and one of our most wealthy and independent planters, who, from his temporal circumstances, would doubtless have been a very valuable assistance to the Church. He had signified his readiness to become a liberal subscriber to the church building, but he has been called from our midst, and we know it is the Lord—let him do what seemeth to him good. Thus we have our trials as well as our encouragements. May they be sanctified to our spiritual welfare, and to God shall be the glory. Baptisms, 1 infant, 1 adult; Sunday school teachers, 12; scholars, 70.

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FROM THE REV. T. E. PAINE, MISSIONARY AT PALMYRA.

*Palmyra, April 1, 1842.*

I have officiated regularly twice on Sunday, and once during the week, at this place. Four names have been added to our list of communicants. Baptism, infant, 1. Our congregations have been larger than I expected during the winter. We have strong prejudices to contend with, and I take it as a sign of increasing strength and prosperity, that there never has been so violent an opposition made to us and our principles here, as of late, by one or two of the leading sects—as I trust we gave no just cause for their attacks; for it has been my object, as far as possible, while setting forth what we hold to be the truth, to cultivate peace.

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KENTUCKY.

FROM THE REV. A. F. DOBB, MISSIONARY AT FRANKFORT.

*Frankfort, April 1, 1842.*

Baptism, infant, 1; confirmed, 6; communicants added, new, 3—total, 21. Contribution for Domestic Missions, \$4 67. During the session of the legislature our congregations have been much larger, and we trust a favorable influence for the Church has gone already over the diocese. Many became acquainted with our beautiful services who had never heard them before, and expressed their admiration of the solemnity and appropriateness, declaring that were they residents of this place they would attend at least, if not unite with our Church. Owing to indisposition several services have been omitted during the quarter. At a time of more frequent services, when he had the assistance of two of his clerical brethren, the missionary trusts much good was done.

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ARKANSAS.

FROM THE REV. WILLIAM SCULL, MISSIONARY AT FAYETTEVILLE.

*Fayetteville, March 28, 1842.*

I have just returned from Van Buren and Fort Smith, and

as the heat, together with the night fevers, has very much oppressed me, I shall make this report as concise as possible. According to appointment I preached on Christmas day at the house of Mr. J. C. Sumner, administered the communion to his father, recently from Vermont, and baptized 4 children. The distance to Mr. Sumner's is about thirty-five miles, and being anxious to have the Church service on the occasion, Mrs. Scull accompanied me; but we both became convinced that her visit, however important her aid might be, could not be repeated, at least not at the same season of the year. The river was extremely high, and could not be forded; we lost our way and wandered in the woods for two hours after night, with the waters upon one side and a precipitous mountain on the other. Thus we jogged along, like faithful helpmates, until waters, mountains, rocks, grape-vines and defiles, forbade our advance. We stopped; I called; some one at the distance of a half mile heard and came to us. We were conducted down the river, and at length crossed it in a canoe. There was but one room in the house in which we lodged. Here we were in the presence of a numerous family, and some six or eight men, who, according to the custom of the country, had met on Christmas eve to fire their guns and drink whiskey. The accommodations were none of the best, but they were freely given, and to us at the time they were good, and thankfully received. Briers and vines had nearly torn us to pieces. Mrs. S. had also been thrown from her horse.

These things are mentioned to take effect upon brethren who are comfortably located, but who at times may be remiss towards the missionaries of the Church; we need their prayers, their offerings.

During the last quarter I have baptized five infants; I have also preached at a place which before I had not visited. Here I found a few members of the Church, emigrants from England. On last Sunday I administered the communion to Mrs. —, the wife of the commanding officer at Fort Smith, and preached at Van Buren. At both places I have monthly appointments. As the distance to them is sixty miles, and the road leading to them extremely bad, it is impossible for me to do more. The Bishop wrote that he would procure a missionary for these places, which I hope he will be able to do shortly.

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## FOREIGN.

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### W. AFRICA.

JOURNAL OF THE REV. DR. SAVAGE.—*Concluded from page 86.*

*Want of the vital principles of Christianity.* Many, therefore, in this state of things, must be supposed to be influenced by motives not sufficiently pure; and if required to conform to the stricter parts of practical Christianity, may be expected to exhibit a corresponding defection. It is beginning to be discovered that "to be a white man," is not of necessity to be a

Christian; and, on the part of the missionary, it is beginning to be known, likewise, that greater difficulties exist in the way of making the *adult African* a Christian, than was first imagined. He is a being of strong passions, and, though there exists no great obstacle in his own religion, yet, in his love of old habits, there does: and the nearer these habits approach to the nature of *besetting* sins, the greater this obstacle.

*Character of the Climate.* The many deaths that have occurred at different periods, at Cape Coast, have given to it the character of being unfavorable to health. The main part of the settlement is elevated, and freely swept by breezes from the sea, two facts necessary to salubrity in Africa. An evident local cause of disease, in my estimation, lies in the stagnant pools within the native town, and the filthy habits of its inhabitants. Effluvia exceedingly unpleasant, are constantly evolved, and, at certain seasons, must prove very deleterious to the health of foreigners.

*Some peculiar diseases.*—Some local diseases exist here which are exceedingly repulsive, and one would suppose, much to be dreaded; but from their being so common, they seem to attract but little notice. They are, especially, the *guinea worm* and *elephant leg*; neither of which occur on the Ivory or Grain Coast. Both are known at almost all points on the Gold Coast.

The seat of the worm is the skin. It often burrows in the fascia of the tendons and muscles; but, most generally, may be traced by the fingers, feeling like a small cord beneath the surface. It makes its appearance externally by a small white vesicle, preceded and accompanied by severe pain and inflammation, often resulting in tedious ulcers, and sometimes in the loss of the use of the limb by permanent stiffness, or amputation. It may make its appearance in any part of the body, but the lower extremities are most frequently affected. Instances are related of its exit from the eye, and under the tongue. Two or more sometimes appear at the same time, generally but one. Their length varies from two to six feet.

The cause is not satisfactorily known. Various conjectures and theories have been started. Some say the rudiments are taken in by drinking the water, and others, through the skin in bathing, &c. The existence of the disease being known, and the subcutaneous cellular tissue of the lower extremities being its nidus, but little difficulty will arise in the mind of an *observer* as to its proximate cause, when he sees men, women, and children, as I have, bathing in pools of water green and evidently malignant from stagnation. The same is often used for drinking and culinary purposes by the natives.

The Europeans occasionally have it, who use the rain water kept in tanks. It is said never to have been detected in *tank water*. But, while at the mission house, I discovered, in the act of drinking, *two* in one tumbler, which, upon examination by the microscope, proved to be the true *filaria*, or this “Guinea

worm." They were about two lines in length, and upon the head of one, the *black speck*, seen through the vesicle as they first appear upon the surface, was distinctly visible.

Great care is required in the process of extraction. If broken it will be followed by protracted suppuration and extensive ulcers, leading often to loss of the limb. They sometimes recede from the surface once having made their appearance, and attack a distant part, or never re-appear during life.

The thought of being thus a prey to worms during life, I must acknowledge, is truly revolting; but, upon reflection, it may be asked, why should it be more than to disease in any other form? The unpleasantness of the idea lies, perhaps, like that of many others in the associations connected with it—*death* and the *grave*. There is, seemingly, an incongruity presented to the mind.

The other disease is the "*elephant's leg*," erroneously called elephantiasis; the latter, properly speaking, being a totally different affection. The leg is hard and enormously swollen, resembling in its thickened and wrinkled skin that of the elephant, from which fact it takes its name. As it occurs here it is probable the result of neglected or badly-treated intermittent fever. At the recurrence of almost every febrile paroxysm, the effusion increases. The disease soon becomes chronic; the great size and heavy wrinkles of the limb become permanent—and the parts at first acutely sensible to the pain from diseased action, ultimately lose their susceptibility almost entirely, when the patient is obliged to drag about with him this "*load of leg*," from which he can find no relief but in the grave.

The town of Cape Coast is laid out to some extent in streets, some of which are ornamented with shade trees, mostly the *Hibiscus popalneus*, which is evidently an exotic, probably from the East Indies, of which it is a native. Other species abound in Africa, though very few of them are described. There are ten or twelve handsome European dwellings erected, at different times, by the white residents, of stone, and mud, and stuccoed.

The predominant rocks are a handsome granite, and micaceous slate; upon an extensive bed of the latter, the castle and fort are built. It is found almost, if not quite, throughout the western coast, and extends indefinitely into the interior. Considerable quantities of a dull white quartz appear also. Some of the natives' houses are likewise built of these stones. Their town is said to number about 10,000 souls.

They have a good road extending into the interior about five miles, and leading to a handsome plantation improved by James Swanzy, Esq. Much credit is due to Mr. S. and the superintendent, Mr. Wilson, for its present appearance. They are attempting on a large scale the cultivation of the coffee tree, of which they have many thousand plants. The seed was introduced from the island of St. Thomas, in the Bight of Biafra, whence nearly all the "*African coffee*" is derived. It possesses a superior flavor.

*Fruits and Flowers.*—In the garden my eye was cheered with



the sight of the different culinary vegetables of Europe, growing with vigor. The grounds were ornamented with various tropical fruit trees, as orange, lemon. (sweet and sour) tamarind, Jaca tree, a species of the *bread* fruit, (*octocarpus integrifolia*,) &c. They were greatly mutilated by the Ashantees in their late war with the British, who overran the whole region. Large fields of corn were seen to have been entirely cut off by the locusts, who may be traced by like devastation far on to the westward.

In the vicinity may be seen the cotton plant, (gossypium) growing wild. A few years since Mr. Swanzy gave it a fair trial. It yielded well, and large quantities were exported to Europe, but without profit. His present enterprising attempt with coffee is attended with brighter prospects.

The Gold Coast is the region for the magnificent cotton tree, (*Bombax*) of which there are different species to be seen. The *B-heptaphyllum* is the one from which most of the canoes here are made. It grows to an enormous size, and affords canoes of large dimensions. Were it not for this provision, landing would be always more or less difficult, and often dangerous. The use of boats is dispensed with, while the canoe is more than a substitute for the safe landing both of persons and of cargo.

This happens to be the period when, what are called the "*customs of the New-Year*" are celebrated; in other words, the time of harvest. The new yam and corn are now coming in; an event which has been celebrated, from time immemorial, with debasing excesses, and the wildest extravagances. Among the Ashantees, and other large interior tribes, this season is observed with human sacrifices! but immediately on the coast within the influence of the forts, it is done with drumming, firing, dancing, screaming, drinking and fighting.

On these occasions, the wives of the caboceers, and other prominent men, appear in white dresses, (not of satin, nor muslins,) but of a substance like chalk rubbed over their bodies almost naked; while gold of the richest hue dangles in great profusion from the various points of their persons. I have seen some who could not have had on at a moderate estimate, less than three or four hundred dollars worth. In the interior, from which the greater part of the gold is derived, it is worn in astonishing profusion.

*Gold, manner of obtaining it, &c.*—The whole soil throughout the Gold Coast may be said to be impregnated with this precious metal, even to the water's edge. Women and children may be seen at almost any time washing the earth for gold, but especially after a heavy rain. It is most abundant after the rainy season; during which the water rushing down in torrents from the neighboring hills, bears onward this valuable deposit, enriching the plains, and the banks, and channels of the streams, in its course; and, thus is realized the poet's conception:

"Where Africa's sunny fountains  
Roll down their golden sands."

The burthen of the African's prayer is, *rain to make the corn and yams grow, and bring down the gold from the mountains*. It is related of a negro from the interior, who had recently been made a slave and brought to the coast, that he was detected ardently praying for rain; when asked the reason, he replied that it might wash down gold from the mountains, and thus enable his friends to redeem him.

It is found in the interior below the surface of the earth, and occurs in quartz and sand-stone rocks, both of which, as I have seen them, are very loose in structure, which accounts for the increased quantity after a rain; as well as for its occurrence in sandy deposits. It is obtained mostly in very small pieces, and, from the predominance of these particulars, has received the general name of "*gold dust*." It is so minutely divided, and extensively distributed, that seldom more than the value of fifty cents can be procured on the coast by washing all day; more often the half, or fourth of that sum only. Much of Divine wisdom appears in this minute division, and wide distribution. But little else than seeking gold would be done were it otherwise, and, even now, from its effects upon the character of the natives, it is pronounced "a curse" by the merchants themselves. Where it is found in the greatest quantities, there indolence and aversion to agriculture are proverbial. As the passion for rum is rapidly on the increase, and a small quantity of gold will procure the necessary quantity, that little is sought for with avidity for this gratification.

While here I procured a perfect specimen of the *goliathus drurii* (male) from Mr. Henry Smith, to whom I am indebted for many other favors.

*Oct. 21st.*—Having now waited three weeks for an opportunity to Cape Palmas without any prospect, I felt it my duty to proceed to Dix Cove, about 45 miles distant, where I could spend the interval in missionary effort, and inquiring respecting the more windward points.

*22d.*—Left Cape Coast at 5 P. M. in canoe by sea for Elmina; the waves were high and wind strong, so that we did not arrive till 8 at night. I was met at the landing by Mr. Simons, one of the principal merchants of the place, who, as he had done before, freely proffered me his house, and its many comforts. Though a native, one would suppose him to be a European in complexion, manners, and style of living. He has never been off the Gold Coast, yet speaks and writes the English and Dutch languages fluently.

Saw at Mr. Rhules' a female of the magnificent beetle, *goliathus drurii*, which in my eyes was worth double of the splendid gold chain of native manufacture exhibited at the same time as a greater curiosity. These beetles are erroneously called here, elephant beetles;—the latter is a scarabæus (*taurus* ?)—a genus totally different.

*Difference of Climate between the Gold and the Grain Coasts.*—While here, I had the privilege of examining the meteorological journal of Mr. Bartell, regularly kept for a number of years.—From this it would seem, that the average temperature on the Gold Coast, is about two degrees higher than on the Grain Coast. The heat during the “hot season,” is generally acknowledged to be more oppressive than even this thermometrical difference indicates. This is confirmed by the established customs on these two sections of the coast.—*There* it is the custom, to suspend labor in the sun from 10 o'clock A. M. to 3 o'clock P. M. During these hours the Europeans likewise refrain from walking and travelling, and other ways of exposure to the sun. The contrary is the course on the Grain Coast. The same times, and number of hours for labor and travelling, are observed as in the temperate regions of Europe or America.

The same excess is remarked in reference to the violence, and quantity of the rains during what is called the “wet season.” They are much more moderate on the Grain Coast than here, or in the same latitudes on the windward coast. This excess is observable at Montserrado, and increases as we approach Cape De Verd.

*Dix Cove, 25th.*—Left Elmina for this place at 10 o'clock on the night of the 23d in a canoe, and arrived at Secondee about 7 the next morning—distance 25 miles. Secondee is within the Ahanta tribe, has a small fort with a European commandant, under the jurisdiction of the Dutch. The native settlement is small, having been greatly reduced by the late war with the Dutch. It was in this vicinity, and by this people (in 1837) that the late governor general from Elmina was killed with six of his officers, all Europeans. Forces were subsequently sent out from Holland by which the natives were subdued, their chief hung, and towns destroyed. This settlement presents a very dilapidated and forsaken appearance, besides being exceedingly filthy. Since the re-occupancy, and repair of the Dutch Fort, the inhabitants are beginning to return, and the population is rapidly increasing. Probably not less than two thousand souls are now included in the two settlements (Dutch and English) who, in their pitiable condition, afford abundant material for a school, and the labors of a faithful missionary.

*Departure from Secondee.*—Left Secondee at 7 in the morning of the 25th, having been detained till a late hour by rain. After proceeding about four miles we came into full view of “*Tacoradee shoals*” upon which the heavy swells from the broad Atlantic break with terrific violence. They are laid down on Captain Owen's chart, as extending out six miles from the shore. The usual passage for canoes lies “between,” so that the angry breakers are dashing and foaming upon both sides as we pass. One moment our frail bark was perched upon what might be called comparatively, a mountainous wave, and, then, balancing and trembling only for an instant, would shoot swiftly down into



the watery vale below, to rise again upon another and another, alternately plunging and rising by the force of paddles upon the long swells of the sea. At first it seemed to me positively dangerous, but the steady pull of the canoe-men, made more steady and strong by a song which *out-noised* the very breakers' roar, soon dispelled all alarm. Confusion becomes order, and discord melody, if in time of danger, they bring the assurance of safety. It was a pleasant sight to see the fishing canoes alternately rising and falling upon these tumultuous waters, affording so many cheering way-marks in our progress—at ten and eleven o'clock the sun began to pour down his perpendicular rays with a power before unfelt. The reflection from the surrounding waves added to the intensity of the heat, making us feel the evil of thus traveling by day, and long for the coolness of the past night. At twelve the welcome sight of the white Fort at Dix Cove was announced, and precisely at one we landed in safety, with lively emotions of gratitude to God for his protection. The distance from Cape Coast is about 50 miles.

*Dix Cove.*—Mr. Swanzy the commandant, has kindly invited me to take up my residence in the Fort. Here it is my design to remain till an opportunity for Cape Palmas shall occur;—it being an unoccupied field, I shall be able, in the interim, to labor in my capacity as a missionary.

*Sunday night, Sept. 27.*—I sent out among the inhabitants of the town the information that I would hold divine service in the school room, occupied by the government teacher, at 3 P. M. About 30 attended, most of whom could respond distinctly, having learned to read and use the prayer-book of the Church of England in castle school at Cape Coast.

Held service also at night when twenty-five attended, and engaged with much apparent seriousness in the service.

*Tuesday 29th.*—Held a Bible class at night—present the government teacher, who on necessary occasions acts as my interpreter, his wife, and eight young men, acting as clerks to the “merchants,” who can read English remarkably well. It was conducted by questions and answers with suitable explanations, and application of the lesson. I took the names of all in the place who can read English, and found the number to be twenty-two, who were formed into a Bible class to meet twice in the week—(on Tuesday and Thursday nights.)

*Wednesday 3d—Study of the Language.*—Began the study of the Fantee language with Brown, the government teacher, who is a Fantee by birth. It is freely spoken by the Ahantas, indeed it may be said to be the common medium of communication between the intermediate tribes from Cape Appolonia, or Axim to Prampram below Accra, a distance of about 160 miles. Its reduction is highly important. Its acquisition is more difficult than that of the Grebo, from the many contractions by which it is strongly characterized. The degree to which this is carried is surprising. The initial vowel of a word preceded by a final vowel is almost

invariably dropped, and the word itself so incorporated into the preceding, as to make in many cases but one. Pronouns ending with a vowel very often drop the final letter and become incorporated with the preceding word if a verb. This is also the case with prepositions which make the contractions almost innumerable, and perplexing to the tyro.

The languages on the Gold Coast are far more copious than those at the windward; the people having had longer and more frequent intercourse with civilized nations.

*Friday, Oct. 2d.*—Visited a salt town about a mile distant. It stands upon the site of the town at which the chief of the tribe resided, which was destroyed by the Dutch, and the chief hung in 1837 by way of punishment, and revenging the death of seven of their officers, who had been killed in a previous skirmish.

The surrounding country is very much broken into hills, but in general possessing a good soil. The predominant rocks are a light and compact granite; red and loose white sand-stone. The yellow cotton tree, (Bombay pentandrum) abounds, affording large and excellent canoes.

At the town I saw a good forge, over the furnace of which was placed *Vulcan* in the figure of coarse red clay rudely manufactured. This was their Fetish, and is supposed to superintend the operation of making bill-hooks, hoes, &c.

Their intercourse with Europeans seems to have had little or no effect in doing away their superstitions; though in many respects they exhibit considerable advancement in civilization.

*Change of quarters—Saturday, Oct. 3.*—I have taken rooms at a rent of \$6 per month in the house of a native in town, not being able to perform strict missionary duty while lodging in the Fort. The house is made of mud stuccoed and whitewashed; has a centre sitting room twelve feet by eight and at either end a bedroom eight by eight. In the rear is an area of about twenty-five feet square, with walls continuous with the sides of the house, and having no covering, in which I hold my public religious services for the present.

*Sunday 4th.*—Attended service in the Fort at 11 o'clock; prayers were read as usual by the commandant. Preached in the school room at 3 P. M. Held a prayer meeting at night at my lodgings.

*Monday 5th.*—A young man called to day to ask questions on some parts of the Bible. He could read well, and seems serious and intelligent. He desired to purchase a prayer-book.

*Tuesday*—Bible class at the school room—present twelve persons who can read well, besides others who could not. Subject—Parable of the talents; great attention observable, and apparently some interest felt.

*Burning the dead; law in relation to those who commit suicide, (Thursday 8th.)*—In a walk to day I met with a heap of calcined human bones; was informed that they were those of some one who had been dead many years. The commandant of the Fort

informs me that a custom exists among them of burying their dead under the floor of their houses, and at an indefinite period, reducing them thus to ashes to prevent their desecration. But I afterward ascertained that in this instance they were the remains of a man who had committed suicide by shooting himself in a fit of anger with another. Suicide, it is said, was formerly very common among the natives. A law passed a few years since in council at Cape Coast, that all guilty of this act should be burned to ashes, has greatly diminished its frequency.

*Strange custom in relation to the birth of the tenth child.*—Passed also a small enclosure of wicker-work, in the centre of which was a mere *shelter* for a woman within having an infant in her arms. It is their custom when a *tenth* child is born, to thus separate the mother from all society for a given number of days, allowing her food barely sufficient for subsistence. Before the Forts obtained their present influence, the infant was destroyed under the superstitious idea, that if permitted to grow up, it would prove "*a witch*" to the other members of the family, i. e., a constant cause of trouble, and disease; and at last death. The usual mode of destroying it, was *burying it alive*, and then *treading down the earth upon it*. It is said that this *horrid* practice is still continued secretly by some, and known to be so openly in the towns more distant.

The same shocking death follows in cases of congenital deformity. And many other customs equally barbarous are still in existence a few miles distant from the Fort.

*Gross superstition.*—Extending the same walk to a neighboring town, I witnessed an alleged consultation between a distinguished *Fetish Man*, and *the Devil*. A woman laboring under an obstinate disease had come considerable distance to have the cause divined, and the remedy prescribed. She was ordered to take her seat before this agent of the Evil One, who with an air of affected intelligence and profound mystery, sat upon a stone twirling in his fingers the instrument of this extraordinary communication. This consisted of eight cords united at the centre, and having each attached to it a fetish; one a shell, another the leg of a very small species of antelope, &c. These were counted over, and drawn through the hand collectively a given number of times, accompanied by a muttered prayer or communion with the grand author of the imposition—the devil.

The first declaration from the devil was that she *was not going to die*. A smile of joy at once lighted up the countenance of the invalid.

The Fetish man went over again his manipulations, when he declared the cause of her sickness to be *a ghost*. Repeating it for the third time, he announced with seeming honesty, and sympathy for the sufferer, that it was the *ghost of her mother crying for something to eat*. The remedy was, therefore, within the power of the afflicted woman, and she retired with a joyful countenance to administer the necessary food to "the spirit of the dead."

No doubt in many cases their superstitions operate powerfully upon the mind, and through the laws of sympathy, favorably upon the body. This is the grand secret of success in empirical practice; and the regular physician, who does not keep an open eye to this consent of parts, overlooks an indispensable preliminary to skill and success.

*Examination of natives with regard to human sacrifices.*—At night I was present at the examination in the Fort of a native who had resided at Cape St. Appollonia, respecting the renewal of human sacrifices by the chief of that tribe, whose name for cruelty and blood, is second only to that of the Ashantee chief. A few months since at the death of his mother, 30 human beings were sacrificed to become attendants upon her spirit in the other world. It seemed evident that he had forfeited his pledge of gold dust given to the governor of Cape Coast for future good conduct.

Held my Bible class at night, at which were present an increased number, not less than 25, besides many around the door from curiosity who could not get in. Sixteen could read well. I explained the lessons, with urgent exhortation, through an interpreter.

*Saturday 10th.*—An old man came in to my room as I supposed to converse with me. I tried to show him the wickedness of his heart and ways in the sight of God. He freely acknowledged that "his heart told him that thing I spoke, was true;" he desired to become better, and *tried be so*, but he could not; "his heart would not let him." This confession gave me an opportunity of opening to his mind the Christian doctrines of salvation, and urge upon him the necessity of the Holy Spirit. He freely acknowledged that "his heart told him, that if he served the devil in this world, he must go to him in the next." I pointed out the goodness, long-suffering, and forbearance of God towards him while in the practice of his superstitions and evil ways. He seemed to be affected and promised to keep in mind what I had said. I could but hope that upon so old a man, and one so seemingly interested, my words would take effect. It is a happy reflection, that the power is of God.

Five men have entered their names, and begun a course of improvement in reading, writing and cyphering. Two are quite rich and *caboccers*; men of authority and influence. They are traders. The commandant of the fort informed me that he had often trusted them with thousands of dollars. Three can read quite fluently. Five others (adults) began at the same time with the alphabet. With these exercises I mingle such religious instruction as I think most proper; always endeavoring to leave some religious truths impressed upon their minds.

*Sunday 11th.*—Questioned the school children before church; read the service and preached in the school room at 11 o'clock. Preached at 3 P. M., in the yard in the rear of my rooms in town; at both of which exercises, there were present about 25



adults, besides some women and children. Held a prayer-meeting in my room at night, which was crowded; many were at the windows and doors. At these meetings there are about fifteen, who can respond with accuracy and promptness. An impression has apparently been made by the services of the day; and I cannot but feel that good will be done.

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CRETE.

From the failure of letters from the Rev. Mr. Benton since the insurrection which commenced in February, 1841, little is known of the history of the mission from that date.

The schools decreased in numbers until April, when they were closed for the succeeding five months, being re-opened in September last with renewed prospects of usefulness. The archbishop of the island having deceased, his successor has manifested a friendly disposition towards the mission.

*Rev. George Benton, Canca, Dec. 23, 1840.*—On the day following the examination I went to visit the archbishop, (then just arrived) and spent nearly two hours with him in conversation on various subjects. During this conversation he referred directly to the school, inquiring particularly the nature of the books put into the hands of the children, the general method or course of instruction pursued, and the particular object of its establishment. To all this I replied openly and without reserve, observing that the Holy Scriptures were the first books put into the hands of the children, that it was a common reading book for all classes, and on this was based whatever religious and moral instruction was given to the children. And after this the studies pursued by the pupils were the common branches of education, differing according to their proficiency and ability. As to the more direct object of mission establishments in the Greek Church, it was not to overthrow the Church or subvert religion, as had been often stated by the enemies of education in this part of the world, but to renew the pure knowledge of the gospel, and instil piety towards God into the hearts of men, and the general diffusion of education for which the Greek Church in the primitive ages was conspicuous. At the close of our conversation on this topic he said, the institution had been much abused and misrepresented to the patriarch, and he had heard quite a different account of it at Constantinople. He concluded by saying that if what he had heard of it since his arrival were true, no one could have any objection to it, and for his own part he was glad to learn that it was in a flourishing condition, and hoped that God would prosper it.

*Mrs. Benton, Canca, Aug. 20, 1841.*—"You will have learned by Mr. Benton's letters, that Crete has been disturbed by an insurrection, which at one time threatened to be very serious, but through the interposition of the English and French commanders of vessels of those nations stationed here, the insurgents have

all left the island, and as the people generally were averse to the attempt, they have returned with joy to their homes. Our annual examination of the school has, alas ! for this year been prevented. From the commencement of the troubles in February, till the Easter holidays, the middle of April, the school dwindled down to half a dozen girls and about twenty boys. After the holidays the panic was so great that none could be induced to come, and indeed almost all had left the island. I have still however, my two girls who are making very good progress."

*Mrs. Benton—Canca, Nov. 1, 1841.*—We commenced school the last week in September, and have now about fifty in attendance in the girls department and about seventy in the boys. These numbers seem but small when compared with those we formerly had, but when we consider the restrictions that are put upon those that return, and the fear that many still entertain of the Turks, we cannot wonder that many are wanting to make up the number.

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ATHENS.

*Rev. J. H. Hill, Dec. 31st, 1841.*—On the morning of the 21st, inst., I entered the port of Syra, where I found letters from Mrs. Hill, and other members of my family, of the 20th, announcing the joyful tidings that they were all well, and that all things under our care were going on prosperously. Although they had not heard when I was to leave New-York, (as I was in advance of my letters written on the 1st November,) there was a general expectation that I would be at home by Christmas. I found that the French steamer from Syra to the Piræus would be in quarantine 14 days as she came from Alexandria. Unwilling to remain at Syra until the next opportunity which would not be until two days after Christmas, I adopted a plan which was thought by some to be hazardous, but which I was convinced from some former experience was safe and practicable. I hired a small boat, (a row boat) in which I contrived to place all my baggage, and as the sea was smooth I at first intended to attempt the ancient classical mode of navigating these seas by rowing, but dreading the exposure to the *sun*, (the thermometer was at 80°) for perhaps two days or more, I thought of applying to the commandant of the French Government Steamer going to Athens in quarantine, to tow me behind, by which I should not be exposed to *contact* with the steamer, and would thus arrive in ten hours at the Piræus free pratique. My application, strengthened by a letter of introduction to the commander, succeeded, and I left Syra in this small frail bark to the surprise of many of my friends, who thought me mad to make such an attempt. The commander was kind enough to relax the steam at first, setting out in order to make trial of our boat, as the fear was she might be swamped in the wake of the vessel, but we found that the experiment answered admirably. I knew my men in the boat

and that it required nothing more than a steady attention to the helm. Thus I passed one of the most lovely nights I ever saw, with the cheering prospect of reaching my beloved home on the day I was so anxiously expected; and confiding in the providential care of my gracious Heavenly Father, who had brought me thus far in safety through the perils of the ocean, I felt as quiet as if I had been on shore. At daybreak we were off the Piræus (in nine hours from Syra,) and so casting off our ropes, we rowed up to the wharf, where I was greeted by the welcome of many of my anxiously expecting friends already assembled to meet me. I met my dear family at breakfast, and found truly that the blessing of the Lord had been with them, as well as with his unworthy servant. All were in good health—all were thankful to God for my arrival.

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### MISCELLANEOUS.

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*Interest felt in the Niger Expedition by the Liberated Africans of Sierra Leone.*—The arrival of three steamers in the harbor of Freetown, on their way to endeavor to put an end to the slave trade, would naturally be regarded with lively interest by those who had themselves experienced its horrors; and it was a pleasing fact, recorded in our number for October last, that upward of 1500 natives attended the religious services held on the 28th of June, in St. George's Church, to implore the Divine blessing upon the undertaking.

June 29, 1841.—To-day, one of the captains, who appears to take a lively interest in all that concerns the welfare of Africa, was present at the quarterly examination of the monitors of our schools. After he had seen the progress made by them, he asked if some of them could accompany the expedition, for the purpose of learning engineering, and being otherwise useful. After a little consultation, some boys were asked, and sent to call their parents; but, to our surprise, though a considerable salary was offered, some of the parents refused to allow their children to go. Several boys were anxious; and the next morning I had a number of parents waiting, at an early hour, to see me about it. Upon talking with them, I found that they were not afraid of losing their sons, but, as they expressed themselves, they did not want their children to be taken out of the missionaries' hands. However, when I told them that they would be helping forward the work of God by this sacrifice, and that their sons would be under the care of the missionaries and schoolmasters going with the expedition, several hastened to Freetown, and offered their sons to the captains; and two from Bathurst, and four from other stations, were selected.

August 30.—After a stay of five days at the mouth of the river, during which time every preparation was made in the vessels which was deemed necessary, we left our anchorage on the 20th instant. The whole company was in excellent spirits, as well



as in the enjoyment, with no material exception, of bodily health, The prospect of seeing new countries, other people, customs and habits, and of entering upon the proper business of our mission, cheered and enlightened every heart. The first ten or twelve miles presented nothing interesting, the banks of the river on both sides being covered with mangroves. I thought that they would continue to a much greater distance, and was therefore not a little delighted when I observed their disappearance. In their places, the banks became covered with a great variety of trees, differing as much in size as in shades and varieties of color, extremely pleasant to the eye. We saw but a few persons the first day, and those whom we saw made their escape into the bush as fast as possible on our approach. On the second day we saw more; and some had the courage to come to our vessels in their canoes, but could not be persuaded to come on board. The "Wilberforce" separated from the other vessels in the afternoon, to examine another branch. The people were much alarmed at us in several villages, and crowded to the water-side armed; they had no intention of attacking us, but came to defend themselves. We had an interpreter on our vessel who could speak to them in the Brass language; and I observed that he always first told them that we were no Portuguese, but came as friends of the black people. Their apprehensions were generally soon removed; but still they could not put confidence enough in us to come on board. On the third day we entered the main river again, before the other vessels of the expedition. The country appeared beautiful, and the weather was uncommonly fine. On the evening of the sixth day we anchored at the creek leading to Ibo.\*

Negotiations were immediately commenced with the King of Ibo, who came on board. Our objects having been largely and clearly explained to him, he expressed himself willing to enter into a treaty with England, and to abolish the slave trade altogether. He admitted that that was a hard thing; but, notwithstanding, agreed to all the proposals. Our interpreter, Simon Jonas, acquitted himself very well; he is a liberated African of Sierra Leone, and a member of our Church. He spoke most touchingly to the king of the miseries which slavery brings on the people at large; of the tears of their parents; the desolation produced to the country, and of the kindness of England in rescuing them from the hands of the Spaniards and Portuguese, making them free, and teaching them how to make this life comfortable, and to prepare for the next. The king listened to him with the greatest attention, and expressed his approbation and surprise very frequently. He could not have believed that slaves could be treated with so much kindness; that they were ill-treated he well knew.

The object of my coming, and my desires, were explained to

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\* The town of Ibo, or more correctly Abôh, is about 120 miles from the mouth of the river.

him by myself and my interpreter, when he expressed an earnest desire to have teachers sent to him and his people. He most readily confessed that he was ignorant of God, and dependent on "white man" for instruction. I directed Simon to read some verses of Scripture to him, which astonished him not a little. That white man should be able to read and write, he expected, as a matter of course; but that an Ibo slave should read was more than he could ever have expected. He seized Simon's hand, squeezed it most heartily, and said, "You must stop with me; you must teach me and my people; you must tell it to the white man; I cannot let you go until they return from the country." He could not be diverted from his object, but insisted on Simon's remaining; to which, after much consideration, we agreed. I much wish that he had more knowledge, and was better qualified for teaching, as a great door is opened to him. I have had an opportunity of watching him daily for the last ten or twelve months, and I believe him to be a sincere Christian. He has a correct knowledge of our religion, and I believe that he joined the expedition with a desire to do good to his country-people. I trust that he will daily pray for Divine direction, and be made the instrument, in the hands of God, of much good to his benighted countrymen.

This occurrence proves that the objection so often raised—that the Africans would not listen to their own country-people, if they were sent to them with the Gospel—is perfectly groundless. The King of Ibo is willing, yea anxious, to hear of *the wonderful works of God*, from the lips of one of his own country-people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the word of God will go forth to many a benighted tribe of Africa. And I call upon the members of the Church Missionary Society not to slacken their efforts, and not to spare their money or exertions, toward accomplishing so great and glorious an end, by all the means in their power. I must be the more earnest in my entreaties for native agency, as the place appears to me to be very unhealthy, and prejudicial in a high degree to European constitutions. The town is an entire swamp at present: I was obliged to walk up to my knees in mud to the very door of the king's palace. Mr. Laird and Mr. Lander must have seen the town at a more favorable season, from the description which they give of it. A few pious intelligent Ibo men—there are such at Sierra Leone—might be further instructed by the missionaries, and a schoolmaster or two might, no doubt, be obtained for them.—*Miss. Register.*

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**JURISDICTION OF THE BISHOP OF JERUSALEM.**—The Bishop of the United Church of England and Ireland at Jerusalem, is to be nominated alternately by the Crowns of England and Prussia, the Archbishop having the absolute right of veto with respect to those nominated by the Prussian Crown.

The Bishop will be subject to the Archbishop of Canterbury

as his Metropolitan, until the local circumstances of his bishoprick shall be such as to make it expedient, in the opinion of the Bishops of that United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and for the present, in the rest of Syria, in Chaldea, Egypt and Abyssinia; such jurisdiction being exercised as nearly as may be, according to the laws, canons and customs of the Church of England; the Bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment. He will establish and maintain, as far as in him lies, relations of Christian charity with other churches represented at Jerusalem, and in particular with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that she is ready in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A college is to be established at Jerusalem under the Bishop, whose chaplain will be its first principal. Its primary object will be the education of Jewish converts; but the Bishop will be authorized to receive into it, Druses and other Gentile converts: and if the funds of the college should be sufficient, Oriental Christians may be admitted; but clerical members of the orthodox Greek Church will be received into the college, only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the college will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the Bishop.

Congregations, consisting of Protestants of the German tongue, residing within the limits of the Bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose; who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing in all points of doctrine with the liturgy of the English Church, and sanctioned by the Bishop with consent of the Metropolitan for the special use of those congregations; such liturgy to be used in the German language only, Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Church, and to sign the articles of that Church; and in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having subscribed, before some competent authority, the confession of Augsburg.

The rite of confirmation will be administered by the Bishop to the catechumens of the German congregations, according to the form used in the English Church.—*Eccl. Gaz.*

## INTELLIGENCE.

**ATHENS.**—Miss F. MULLIGAN, having regained much in health and strength by her visit to this country, sailed on her return in the *Virginian*, on the 14th April, for Liverpool. During her stay here, her representations have availed in raising funds pledged for five years, for the support of an additional number of beneficiaries in the Athens mission, at 80 dollars each per annum.

**CONSTANTINOPLE.**—The missionaries have had several interviews with the patriarch of the Greek Church, presenting a letter of introduction from several of our Bishops, and following it with explanations of the objects of the mission, &c. The Patriarch, after satisfying himself that the mission had no connection whatever with any political movement, received the missionaries with increasing freedom and kindness of manner, inviting them to less formal interviews. The result it is hoped will, in the overruling Providence of God, be favorable to the great objects of the mission. Mr. Southgate has been much employed in promoting the application of the Syrian Church, for aid against Papal encroachments, and has much endeared himself to that people, whom he had recently visited, by his interposition in their behalf. The full journal of his second visit to Mesopotamia, it is hoped, will be commenced in the next number of this work. The Rev. Dr. Robertson and family were preparing to leave for the United States in April.

**MR. SOUTHGATE'S NARRATIVE.**—It is stated on good authority that testimonials in favor of the accuracy of this work are by no means wanting. One gentleman, fifteen years resident in Persia, speaks of the part of it on that country, as the most accurate account extant. Another who has resided ten years in Turkey, and who has given much attention to the Mohammedans, says that the views of their religion contained in the Narrative, are the most minutely correct that he has ever seen, and the only one that he knows of to be depended upon. The Board of Directors of the East India Company in London, it is understood, have made the Reports in the Narrative the basis of an arrangement for an overland mail route to India by Bagdad.

**WESTERN AFRICA.**—The Rev. Dr. Savage, Cape Palmas, Jan. 6th, speaks of the members of the mission as being all in usual health. The Journal of Dr. S. of his visit to the Gold Coast, which has been given in full at pages 11, 43, and 78, is concluded in the present number.

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The Rev. S. H. TYNG, D. D., who sailed for England April 1st, has been appointed by the Foreign Committee to represent that department of our Missions during his visit abroad.



## ACKNOWLEDGMENTS.

## DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for Domestic Missions, from March 15th to April 15th, 1842.*

DIOCESE OF NEW-HAMPSHIRE.	
Manchester, St. Michael's Church, - - - - -	8 00— \$8 00
DIOCESE OF MASSACHUSETTS.	
Boston, St. Matthew's Church, - - - - -	7 00
" St. Paul's Church, (Miss. Assoc.,) - - - - -	14 64
" Mrs. T. G. Fessinden, \$5 for Kemper College, - - - - -	10 00
Lowell, St. Ann's Church, - - - - -	48 00
Wilkinsonville, St. John's Church, - - - - -	11 53— 91 22
DIOCESE OF CONNECTICUT.	
New-Haven, Trinity Parish, for Evansville, \$20; for Flint, \$25, - - - - -	45 00
New Milford, St. John's Church, (one half,) - - - - -	17 50
Monroe, St. Peter's Parish, (Miss. Assoc.,) - - - - -	32 50
Waterbury, St. John's Church, for Church at Flint, Mich., \$50; towards the salary of the Missionary at Flint, \$50, - - - - -	100 00
Woodbury, St. Paul's Church, (for Southport, Wisconsin,) - - - - -	5 00—200 00
DIOCESE OF NEW-YORK.	
New-York City, Church of the Nativity, (one half,) - - - - -	11 50
" Young Men's Education and Miss. Soc., - - - - -	187 50
" (Anonymous,) \$5; do. for Ch. at Flint, \$5; sundry persons, for Church at Evansville, \$33 25; W. J. Edson, for Bishop Kemper's Mission, \$1, - - - - -	44 25
Poughkeepsie, St. Paul's Church, Ladies' Sewing Society, \$16; Mrs. Michaels, \$20, - - - - -	36 00
Troy, St. Paul's Church, (one half,) - - - - -	68 50—347 75
DIOCESE OF NEW-JERSEY.	
Perth Amboy, St. Peter's Church, - - - - -	1 00— 1 00
DIOCESE OF PENNSYLVANIA.	
Brownsville, Christ Church, (two ladies,) - - - - -	4 00
Honey Brook, St. Mark's Church, - - - - -	5 25
Philadelphia, St. Peter's Church, (a member,) - - - - -	5 00
" St. Andrew's Church, (for Church at Bangor, Me.,) - - - - -	100 00
" Miss. Box, (for Davenport, Iowa,) - - - - -	5 00
West Vincent, St. Andrew's Church, - - - - -	10 00—129 25
DIOCESE OF MARYLAND.	
Baltimore, St. Peter's Church, \$5; two ladies, \$30, - - - - -	35 00
Hancock, St. Thomas' Church, - - - - -	10 00
Calvert Co., All Saints' Parish, (one half,) - - - - -	7 12
Upper Marlboro, Trinity Church, - - - - -	30 00
Miscellaneous, S. S., \$20; Mrs. Gough, \$2; (two young ladies, Mrs. Gough's School,) \$2, - - - - -	24 00—106 13
DIOCESE OF VIRGINIA.	
Alexandria, D. C., (for Church at Evansville,) - - - - -	5 00
Amherst, Co., W. M. Waller, for do. - - - - -	1 00
Bedford Co., (Anonymous,) do. - - - - -	5 00
Clarke Co., (Millwood Parish,) - - - - -	20 62
Fairfax Co., Miss Fairfax, do. - - - - -	5 00
" Miss Herbert, do. - - - - -	5 00
Lexington, H. Norgrave, do. - - - - -	5 00
Lunenburg Co., (a family,) - - - - -	5 00
Madison Co., A. Twyman, \$5; Mrs. C. Twyman, (for Jubilee College,) \$5; D. R. Warnock, \$20; a friend to Missions, \$2 50, - - - - -	32 50
Mt. Ida, D. C., Miss E. A. Selden, - - - - -	5 00
Orange Co., St. Thomas' Church, - - - - -	20 00
Prince George Co., (Merchants' Hope Church,) - - - - -	2 50
Petersburg, St. Paul's Ch., (for church at Evansville,) - - - - -	11 00
Staunton, Trinity Church, (one half,) - - - - -	30 00
Wheeling, St. Matthew's Ch., (one half,) - - - - -	17 50
Anonymous, for church at Evansville, - - - - -	37 50
" " " " " " - - - - -	5 00—175 49
DIOCESE OF SOUTH-CAROLINA.	
Columbia, Trinity Church, - - - - -	45 00— 45 00

DIOCESE OF MICHIGAN.			
Clinton, St. Paul's Church, (a missionary station,) - - -	1 50—	1 50	
DIOCESE OF OHIO.			
Cincinnati, St. Paul's Ch., Miss Longworth, - - -	8 50		
Centreville, ——— Church, (a missionary station,) - - -	1 00		
Franklin Mills, Christ Church, (a missionary station,) - - -	2 12		
Springfield, Christ Church, (a missionary station,) - - -	4 00—	15 62	
DIOCESE OF INDIANA.			
Evansville, St. Paul's Church, (a missionary station,) - - -	5 00		
La Porte, St. Paul's Church, (a missionary station,) - - -	3 00		
New Albany, St. Paul's Church, (a missionary station,) - - -	3 43—	11 43	
DIOCESE OF ILLINOIS.			
Albion, ——— Church, (a missionary station,) - - -	2 50		
Carthage, Zion Ch., (part of a missionary station,) - - -	63		
Galena, Grace Ch., (a missionary station,) - - -	3 00		
Jacksonville, Trinity Ch., (a missionary station,) - - -	5 00		
Mendon, Zion Ch., (a missionary station,) - - -	3 50		
Pittsfield, St. Stephen's Ch., (part of a missionary station,) - - -	50		
Tremont, Christ Ch., (a missionary station,) - - -	3 97—	19 10	
DIOCESE OF KENTUCKY.			
Danville, Trinity Church, (a missionary station,) - - -	6 00		
Elizabethtown, ——— Ch., (part of a missionary station,) - - -	2 00		
Frankfort, Ascension Ch., (a missionary station,) - - -	4 67—	12 67	
DIOCESE OF TENNESSEE.			
Franklin, St. Paul's Church, (a missionary station,) - - -	4 80—	4 80	
DIOCESE OF MISSOURI.			
St. Louis, St. Paul's Church, (a missionary station,) - - -	2 18—	2 18	
DIOCESE OF ALABAMA.			
Churches at Florence and Tuscumbia, (a missionary station,) - - -	3 10—	3 10	
DIOCESE OF FLORIDA.			
Jacksonville, Trinity Church, (a missionary station,) - - -	4 00		
St. Augustine, Trinity Church, (a missionary station,) - - -	8 00—	12 00	
WISCONSIN.			
Fort Atkinson, (part of a missionary station,) - - -	1 25		
Southport, (a missionary station,) - - -	5 00—	6 25	
Total contributions since June 15, (ten months,) \$20,159 05	Total,	\$1,192 49	
Total amount of payments since the same date, \$23,776 73			

## FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th March to 15th April, 1842.*

NEW-HAMPSHIRE.			
Claremont, Union Ch., Female Charitable and Miss. Soc., -	18 00—	\$19 00	
VERMONT.			
Bethel, Christ Church, - - - - -	6 00—	6 00	
MASSACHUSETTS.			
Cambridge, Christ Church, Miss. coll., - - - - -	5 00		
Lenox, Trinity Church, Christmas coll., - - - - -	8 50		
Lowell, St. Ann's Church, Miss. coll., - - - - -	30 00		
Salem, St. Peter's Church, Miss Rust, annual contribution, support of pupil in Africa, - - - - -	15 00—	53 50	
RHODE-ISLAND.			
Bristol, St Michael's Ch., Monthly Concert, towards support of Martha D. Coggeshall, asst. teacher, Africa, \$20; Dr. De Wolf, for do., \$20; S. W. Perry, Esq., \$20, - - - - -	60 00		
Newport, Zion Church, - - - - -	30 78		
Wakefield, Church of the Ascension, a member, - - - - -	5 00—	95 78	
CONNECTICUT.			
Glastenbury, St. Luke's Ch., Easter offerings, - - - - -	8 65		
Munroe, St. Peter's Ch., Miss. Assoc., - - - - -	18 50		
New Milford, St. John's Ch., half, - - - - -	17 50		
Trumbull, Christ Ch., - - - - -	3 00		
Waterbury, St. John's Ch., 2d payment of 3d year support of Sarah Morgan at African Mission, - - - - -	10 00		
Woodbury, St. Paul's Church, - - - - -	5 00—	62 65	
NEW-YORK.			
Cooperstown, Christ Church, - - - - -	9 00		

Delhi, Charles Marvin, for Africa, - - - - -	5 00
Herkimer Co., Fairfield and Norway Mission, - - - - -	4 00
New-York, St. George's Ch., Ladies, for support of a pupil at Athens, first payment, - - - - -	80 00
" St. Mark's Ch., Easter coll., - - - - -	130 00
" Church of the Ascension, Ladies, for support of a pupil at Athens, first payment, - - - - -	80 10
" Church of the Nativity, Easter offerings, - - - - -	11 50
" St. John's Chapel, towards support of a pupil at Athens, first payment, - - - - -	30 00
" Family mite box, - - - - -	2 16
" do. do. - - - - -	2 00
" Two Ladies, for ed. of a youth in Africa, - - - - -	20 00
Troy, St. Paul's Ch., for Ch. at Galveston, \$50; for Foreign Missions generally, half, \$18 50, - - - - -	68 50
Williamsburg, L. I., St. Mark's Ch., for Africa, \$3 25; Individual of do., \$1, - - - - -	4 25—446 51
WESTERN NEW-YORK.	
Rochester, St. Luke's Church, from a member for China, - - - - -	5 00— 5 00
PENNSYLVANIA.	
Bellefonte, St. John's Church, - - - - -	10 00
Brownsville, Christ Church, two ladies, - - - - -	4 00
Holmesburg, Emmanuel Chapel, for Africa, - - - - -	50
Philadelphia, St. James' Church, colored class, for Africa, - - - - -	5 00
" Gloria Dei, Female S. school, for Africa, - - - - -	10 00
" Northern Liberties, St. John's Church, Ladies Miss. Assoc., - - - - -	50 00
West Vincent, Honey Brook and St. Andrew's Church, - - - - -	10 00— 89 50
MARYLAND.	
Annapolis, St. Ann's Church, - - - - -	5 00
Ann Arundel Co., All Hallow's Parish, - - - - -	10 00
Baltimore, All Saints Ch., 2 communicants for Africa, - - - - -	10 00
" Co., Sherwood and St. John's Parishes, - - - - -	10 51
Kent Co., Chester Parish, Rev. C. F. Jones for Africa, - - - - -	8 57
Calvert Co., All Saints' Church, half, - - - - -	7 25
Frederick, All Saints' Parish, for Athens, - - - - -	40 00
Hagerstown, St. John's Parish, Female Miss. Assoc., half, - - - - -	60 00—151 33
VIRGINIA.	
Aldie, part of the proceeds of the Sunday practice of a physician, - - - - -	20 00
Alexandria, D. C., Miss Winter, \$5; Misses M. and J. Mandeville, \$5; for instruction of Native teachers at Athens, - - - - -	10 00
Hamstead, Mrs. Martha C. Stuart, for Greece, - - - - -	5 00
Prince George Co., Merchants Hope Church, - - - - -	2 50
Richmond, Christ Church, Female Soc., - - - - -	30 00
Staunton, Trinity Church, half, - - - - -	30 00
Williamsburg, from a friend, for ed. of Margaret or John Page at Athens, - - - - -	30 00
Wheeling, St. Matthew's Church, half, - - - - -	17 50—145 00
SOUTH-CAROLINA.	
Charleston, St. Stephen's Chapel, Miss. Lecture, - - - - -	5 95
" Pendleton, Female Miss. Assoc., - - - - -	35 30
" St. Michael's Ch., \$17 17; for Texas, \$1, - - - - -	18 17
" St. Andrew's Parish, - - - - -	20 00
Columbia, from a friend to Foreign Missions, by the hand of Rev. P. J. Shand, - - - - -	100 00
" Trinity Ch., Ladies' Working Soc., for Mrs. Boone, China Mission, \$30; offerings, \$25, - - - - -	55 00
Radcliffborough, St. Paul's Church, - - - - -	40 00
Winyaw, Prince George's Parish, Miss. Boxes, - - - - -	4 66—279 03
OHIO.	
Massillon, St. Timothy Church, - - - - -	20 00
Pequa, St. James' Church, - - - - -	30 00— 50 00
KENTUCKY.	
Lexington, Christ Ch., S. S., 1st Class for Africa, - - - - -	2 00— 2 00
MISSOURI.	
St. Louis, St. Paul's Ch., - - - - -	4 00— 4 00

\$1,413 35

(Total, since June 15, \$20,901 01.)





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